

Is art coming home to the Church?

#23



the Living CHURCH

December 4, 1955

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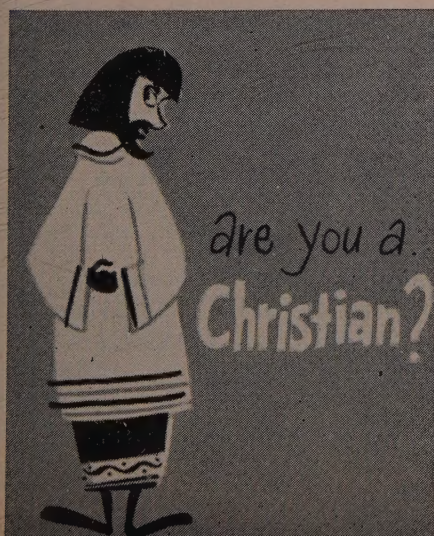
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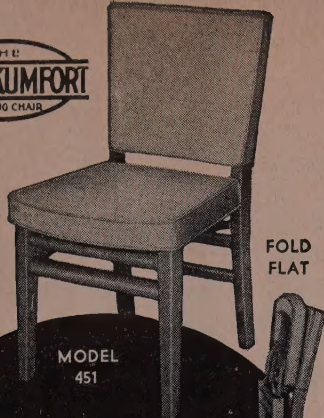
African Mission art wins recognition in New York

Arlington, Va., parish attracts local artists.

Christian art is business for young Churchwomen.



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Kalendar

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Boys' Homes

About this time of the year many of our people receive Christmas seals from the Fr. Flanagan Boys' Town in Omaha, Neb.

I usually throw them in the waste basket and forget them. This year however I received the usual begging letter suggesting that I make a donation to this fine Roman Catholic Institution. I admire their audacity in sending out this letter indiscriminately. Unfortunately we in this branch of God's Holy Catholic Church either do not know or have never received a begging letter from what we have in the diocese of Salina in Western Kansas, a fine community called the St. Francis Boys' Homes.

Now I want to suggest that all of our Churchmen who receive a letter from the Roman Catholic Home in Omaha be reminded that if they choose to make a contribution it would be most gratefully received by the fathers in charge of the St. Francis Boys' Homes in Hays, Kan. I will send them a contribution for the first time this year, thanks to the reminder I received from this other institution.

JOHN W. ALCORN

San Francisco, Calif.

The Church in Korea

As soon as it was made public that I had been translated to the See of Korea, American soldiers and their chaplains began to write and tell me of their admiration for the Anglican Church which they had found in Korea. They wrote of the dire poverty of the clergy and people and of the wonderful way in which, by heroic self-sacrifice and service, they were making known the love of God to their fellow countrymen. These Americans who wrote me wanted their home Church to have an opportunity of helping the little Anglican Church which they had come to love.

Your Presiding Bishop has also visited Korea and he, too, is anxious that you should help the Church in Korea to recover from the war and to play its part in leading that country into the Kingdom of God.

I have been a Bishop in West Africa for 20 years, but at the urgent request of the Archbishop of Canterbury, I am on my way for the first time to our war shattered Church in Korea. Before the first Anglican Bishop went there, over 60 years ago, he spent some months building up groups of people in Britain to pray for him and his new diocese. We now have thousands of people who offer their prayers and their gifts to God for this work and He has greatly blessed their offerings. There are 19 Korean clergy and five Korean Sisters,

as well as six European Missionaries, one of whom, with 20 years experience, I am proud to have as my assistant bishop. The Church has stood firm in the face of Japanese persecution and of the Communist invasions and many have died a martyr's death.

I am proud to be sent to lead such a devoted and courageous Church and look forward to many years' service in that beautiful land. I have learnt with joy that Korea is regarded as the most promising mission field in the world today. But I am not blind to the fact that I am going to a Church in great need. Bishop Cecil Cooper, my immediate predecessor, who you will remember chose to remain and suffer with his people, who survived the death march and three years in a North Korean concentration camp, has now, at the age of 72 resigned to make way for a young bishop. He has told me that I must expect to find smashed and wrecked much of the work that during his 41 years there he helped to build up.

The friends of the Korean Mission in Great Britain will not fail us and by their help the day to day needs are being met. But the work of reconstruction and the opportunities of new missionary work demand a great capital expenditure. Will you help?

My beloved people in West Africa have promised to make Korea their overseas mission field and so has the Church in the new Province of Central Africa. The Anglican Church in Canada has already given me \$50,000 and has pledged the support of their prayers. I am appealing to the Protestant Episcopal Church in the United States of America to double the Canadian gift and to furnish us with \$100,000 to meet the immediate demand of capital expenditures. Bishop Sherrin has promised me \$10,000. And, believe me above all, I need your sympathy and your prayers. The Anglican Church in Korea is your Church and I am your Bishop there.

If you will pray for us, you will need to know what we are doing and to be kept up to date with our news. Please send a dollar to our Secretary, Miss D. Morris, 69 Princes Gate, London S.W. 7, and she will send you quarterly our magazine "The Morning Calm."

If you will give us financial help, please send your cheques to the Rev. C. Laws Willard, Secretary of The Korean Church Fund, Trinity Church, 53 Wall Street, New Haven 10, Conn., who will send them on to the Treasurer in care of the National Council in New York.

✠ JOHN IN KOREA

(The Rt. Rev. John Dalrymple)

► Contributions toward the work of the Church in Korea may also be sent to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 4 Wis. — Editor.

Continued on p. 18

the Living CHURCH

Volume 131 Established 1878 Number 23

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things To Come

December

Second Sunday in Advent
 National Council meeting, Greenwich, Conn., to 8th.
 Third Sunday in Advent
 Ember Day
 Ember Day
 Ember Day
 Fourth Sunday in Advent
 St. Thomas
 Christmas Day
 St. Stephen
 St. John Evangelist
 Holy Innocents

January

Circumcision
 Epiphany
 First Sunday after Epiphany
 Second Sunday after Epiphany

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NEWS. Over 100 correspondents, one in each diocese district, and a number in foreign countries, are the Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, publication is at the discretion of the editors.

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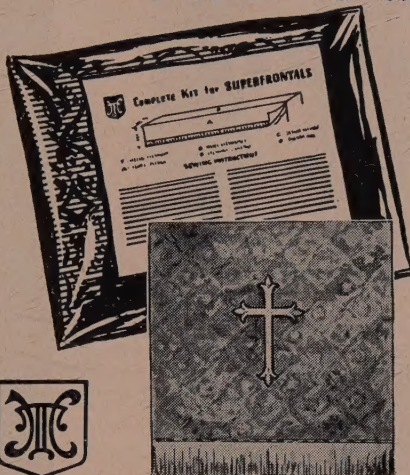
MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelope and return postage.

PICTURES. Readers are encouraged to submit good, artistic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be clearly identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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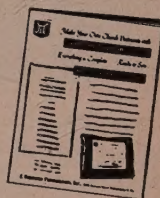


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A Parish Runs an Art Exhibit

*and fosters deeper understanding
of the relation between
religion and art*

The masterpieces of El Greco, Michelangelo, Raphael and other artists are attributable to the inspiration of the Church on the one hand and the Church's patronage on the other, a relationship which is one of the brightest facets in the heritage of art and the Church.

In our era, the Church is again becoming a patron of art as seen in its sponsorship of exhibitions around the country. The inspiration of the Church in art, termed "religious dimension," is the concept that was envisioned for an art exhibit at St. Mary's Church, Arlington, Va., last spring. The art show, sponsored by the Woman's Auxiliary and lasting two weeks, was unique in that it emphasized this phase in art.

The possibilities for the Church's approach to art based on religion was set forth in an article [L. C., March 28, 1954] by Fred Lee Preu (rhymes with true), and out of it grew the idea of applying the theme of spiritual dimension to the show at St. Mary's Church. The term, new to laymen, was first described by theologian Paul Tillich at a National Gallery lecture last year in Washington, D. C. A religious painting need not be of a religious subject or of a Biblical character or story, but could be a landscape, still-life, or portrait, Dr. Tillich said. The need for the kind of understanding that once existed between the Church and art was emphasized in Mr. Preu's article.

By Helen Salot*

He believes that a return to this understanding is taking place.

The Rev. George F. Tittmann, rector of St. Mary's, Arlington, and Mrs. Helen Stotesbury Coe, who became chairman of the church exhibit, saw the need for a definition of the new dimension, especially for the artists in the area who might be interested in exhibiting.

"A secular subject may be painted religiously through the artist's awareness of faith," Mr. Tittmann explained. "Religious dimension should convey a spiritual message carrying our response beyond the object to a world view rooted in faith in God. Any art which portrays the fundamental need of man, and the presence or promise of God and what God is doing about it, is religious art."

About 80 artists in the Washington area responded and more than 150 pictures were exhibited. Both amateurs and professionals, some of whom were members of St. Mary's, exhibited their

*Mrs. Salot, who was registrar for exhibit, appears on this week's cover (seated, at left, with the rector, and Mrs. Coe, Chairman).



SECOND MENTION
Out of Darkness **L. Sigsbee**

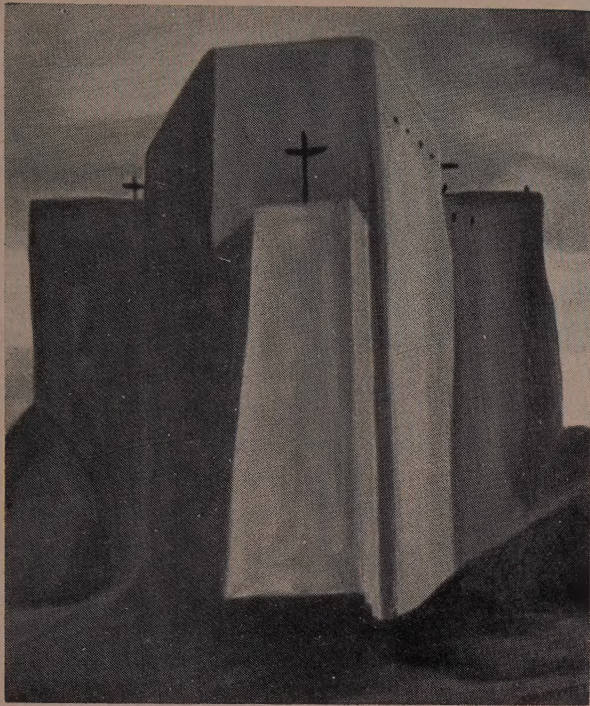
paintings which ranged from academic to extremely modern.

Mr. Preu, who is with the State Department, opened the art show.

He referred to Professor Tillich's lecture on art in religion and found that the exhibition represented attempts to achieve the four basic styles which he has set forth:

- (1) Secular style and subject.
- (2) Secular subject and religious style (where the artist tries to interpret an ultimate reality through subject, which is the expression more easily attained in our day.
- (3) Secular style and religious subject matter (pretty pictures full of sentimentality).
- (4) A religious style and religious subject, which Professor Tillich thinks is not possible in this day.

To assure the paintings being assessed as fairly as possible from viewpoint of religious dimension, Rev. Albert T. Mollegen of Virginia Theological Seminary and the Rev. Canon Charles R. Stinnette, of Washington Cathedral, together with a layman, David Lloyd, judged the exhibit.



FIRST MENTION

Taos Church

Shirley F. Shaneyfelt



THIRD MENTION

Stark Necessity B. Van Swearingen

r. Mollegen is professor of New Testament Language and Literature, Moral Theology, and Apologetics. He has lectured on the subject of relating Christianity to modern art. Dr. Stinnette is a canon at the Cathedral and Associate Warden of the College of Teachers. Mr. Lloyd is curator of the human archives.

The judges found the show objective and revealing of the times in its religiosity. Liturgical art, in which the story is obvious, did not figure in the final judging. The more subtle outlined the obvious, but good execution was a major consideration in the choice of the three winning pictures. For example, a beautifully painted but contrived picture called "The Sister" by Ralph de Bargas, in the cubist style, was not a winner. All the pictures selected for mention showed an understanding of the religious phase in art. "The stalwart effect and the feeling of strength that the architecture of the church gave impressed me deeply," Shirley F. Shaneyfelt said of her picture "Taos Church," which won First Mention. This well known structure

in New Mexico is depicted as a massive angular fortress, a bulwark of faith. Mrs. Shaneyfelt is an amateur and lives in Springfield, Va.

L. Sigsbee Gilham explained his dynamic picture, "Out of Darkness," which won Second Mention, as depicting a form symbolic of humanity. It is a figure neither male nor female creeping out of the cave of darkness and ignorance. Mr. Gilham used a simple pallet of earth colors symbolizing all races. The figure is grasping for atoms of enlightenment, of education and Christianity. Mr. Gilham is from Vienna, Va., studied for the Lutheran ministry, but during World War I became interested in art and is now a conservator of paintings. He does professional restoration work on government art.

Third Mention went to a rural scene entitled "Stark Necessity." The artist, Babs Van Swearingen of Alexandria, Va., painted the picture in Norfolk of a sparkling and well kept church amidst tumble-down hovels. She said the church seemed a necessity and center of the community. The artist is a

member of the National League of American Penwomen and the Arts Club of Washington, D. C.



EXHIBIT included some of rector's watercolors. Mr. Tittmann watches Mrs. Coe hang one of them.

The business world terrified them, but marketing good religious art was so important to two young Churchwomen that they did it anyway; they went into the

Religious

Art

Business

By Clare Slater
and Blanche Donovan



Bede House Christmas cards
The business began over coffee
and later friends pitched in a
office boy

Modern art that is both religious and of high quality is hard to find in Christmas cards. Two college girls, determined to do something about it, in spite of the fact that everything seemed to be against them, suddenly were in business, the founders of Bede House, Toronto. The Bede House founders feel that there is a distinctively Anglican genius which can show itself in liturgical art. Bede House, they say, finds itself becoming a kind of bureau of information about art and the Church, a clearing house for artists who want to work for the Church, and clergy looking for artists. Here the two young women tell their own story.

We are a strange pair for the work. Blanche Donovan is a Southerner, New Orleans to be exact, a graduate of Vassar College, who spent her summers in Muskoka, Ont., and finally ended up at Trinity College working for a theology degree. She was married in July to a young priest in Toronto and now manages to support and abet Bede House, as well as run a home and serve as secretary on the University of Toronto Christian Mission.

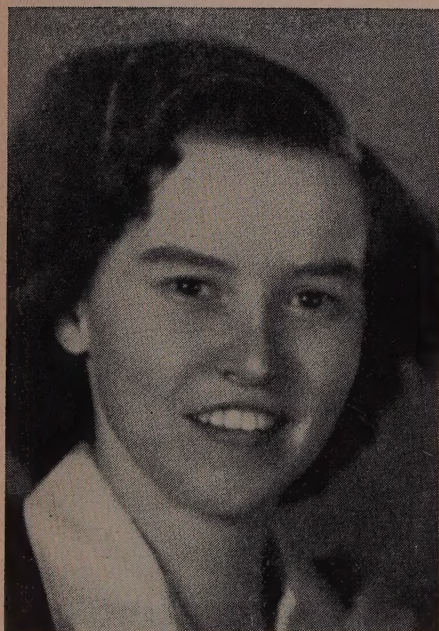
Clare Slater started off in bacteriology at McGill University, did public relations work for UNESCO, then studied in Toronto for a master's degree in literature, and recently returned from two years in England producing religious drama under the noted leader of the New Pilgrim Players, Miss Pamela Kelly. Neither of us is type-cast as a businesswoman!

Paul Claudel has said "God writes straight with crooked lines." We, the founders of Bede House, consider ourselves extremely crooked lines, with unlimited pride in our own artistic sense and unlimited distaste for much so-called "religious art."

A cup of coffee started it all. Both of us were studying at the University of Toronto, and the coffee was a very welcome respite from work.

We started on our favorite theme why it is that people consider the "anything is good enough for the Church": bad choirs; sentimental, poorly-rehearsed religious plays; old-fashioned pictures; Christmas cards.

There we enlarged. Most of the stores in Toronto carry entirely secular lines, and the religious cards available



CLARE SLATER and BLANCHE DONOVAN: They wanted to know why some people consider that "anything is good enough for the Church" — even Christmas cards sticky with sentiment.

for the most part sticky with pious sentiments, laying great emphasis on the "sweet little baby" aspect of the nativity. We had even noticed the same trend when we were in England. I can hardly wonder that no one on the fringe of Christianity could be induced to send religious cards — and we had to admit that even most of our Christian friends considered the usual run of cards as somewhat of an affront to their sense of beauty. Who could blame them?

We mulled the question over for hours. Why? What is inherent in the Victorian period that allies it so firmly to religion? Would Churchpeople take to anything new? And finally, what could be done about it? In a burst of zeal and enthusiasm, which almost spilled the coffee, we decided to do it ourselves — to put Christian Christmas cards on the secular market! And when the whole idea was so preposterous that we laughed and went home.

Both of us were busy with other work; neither of us had ever worked in commerce; and the thought that we might start and run a business, especially in a field as competitive as that of Christmas cards, was out of the question. We were not the people for the job, by training, talent, or desire. So the question rested, and we sat tight and did nothing, comforting ourselves with the thought that perhaps someone would come along (sent by the Holy Spirit, of course) who would make the idea and do great things with it. This person would be everything that we were not — experienced at business, an excellent salesman, preferably an artist, too, practical and non-academic.

Naturally no such person came along, so, very gradually, we started finding out some of the facts ourselves. We asked artists for sketches. Our law student friends were canvassed for legal advice, our business friends for bookkeeping. The designs accumulated, and finally, just as we were about to say "finis" (for the fourth time) to our rather vague plans, some very fine drawings were submitted by Sydney Watson, a Churchman and artist, who had heard about the scheme and had taken time out from his job at the Ontario College of Art to help us. His designs were good, they were really modern (perhaps too much so for many Churchpeople), but they were fresh and different, and we knew at once that they would appeal to those of our friends who are artistic,

Continued on page 17

sorts and conditions

THE SEVERAL features in this issue about artistic ventures of an American parish, an African mission, and two young Canadian Churchwomen are an irresistible temptation to this department to comment upon what really should only be looked at.

AN INDUSTRIALIST friend of mine told me once about a seeder that had been designed for his firm by an expert in industrial design. It worked almost as well as the old, non-streamlined model, and didn't cost a great deal more. All in all, the company put the seeder into production only because it seemed easier to complete the project than to stop it, and the management tried to forget the whole fiasco.

THE CUSTOMERS, of course, proved the designer right and the efficiency experts wrong. They were quite happy with a seeder that cost a little more money and did not work quite as well, but had a pleasing appearance. It was the old seeder that went off the market instead of the new one.

IS THIS a parable of human foolishness or of human wisdom? It all depends on whether you think it is wise or foolish to take art along with you to your job — even if it costs a little in money or efficiency to do so.

ART has always had its place in the Church, without argument or apology, except for grim interludes like the iconoclastic riots in eighth century Constantinople and the more recent period in English history to which headless statues in ruined abbeys still bear witness.

SOMETHING NEW, however, is found in the Church's present-day relationship to art. For several hundred years, the Church has avoided the fresh, the new, the daring, in artistic techniques. Vanguard artists have served other patrons, and in general the Church has been more than content to have its themes expressed in technically competent but spiritually arid imitations of the artistic pioneering of earlier and bolder times.

TODAY, however, the Church is showing many signs of being interested once again in the artist who tries to express Christian themes in contemporary idiom. Art is a form of work, and work needs to be done in every generation in a way suited to the needs and means of that generation. The artist himself feels that the innocent delight in the material universe which dictated the artistic standards of the

Renaissance and most other artistic schools up through Impressionism is not exactly the message most needed by a world that drugs itself with television, threatens itself with atomic destruction, and maims itself with automobiles.

WHEN a million people are laughing at the same joke simultaneously in dimly lit living rooms over a three thousand mile expanse, something crudely and sharply human is needed to reaffirm the dignity and self-determination of human eyes and minds and hands.

AND THAT something is not supplied by running off another million first-class reproductions of Da Vinci's Last Supper. Not every contemporary painter is a Da Vinci, to be sure, and even the best of painters cannot always be relied upon to do his best work. But the Church and the modern artist seem to have become aware of the need for a witness to the integrity of personality, and they are working together more closely than they have for hundreds of years.

MODERN art has a bad case of the "uglies"; that is the complaint of those who, while agreeing with this collaboration in theory, wish that it would result in something that echoed the delight of the older schools in capturing in paint the textures of silk and skin and brass and sunlight. The modern artist, however, has a different problem. His assignment is to open our inward eyes, to maintain essential human values in spite of rather than by means of the sensuous appeal that once seemed so fresh and vital. Every painting of Roualt's is an "ecce homo" — behold the man, not his clothes, or his skin, or his hair, or the sunlight behind him.

ALL THIS is, of course, grossly overstated. Modern art, as many of the examples in this issue show, does not concern itself exclusively with the ugly, nor is there any real necessity of turning our backs on the old masters and the marvellous reproductions of their works that are within the range of millions through mass production. Yet, it is a significant and exciting thing that the Church is showing a renewed interest in the contemporary and experimental in art. Our own day is very likely one that will be remembered for its new old masters who have recaptured the secret of stating Christian themes with beauty and authority.

PETER DAY.



Art School in Africa

***Uncovers young talent
and signs the way to a bright
future for handicapped boys.***

By Jean Speiser

The Anglican mission in Bulawayo, Southern Rhodesia — called the Cyrene Mission — is becoming world-famous as an art center as well as a church, a school, and a first-aid station. This fall, after a series of exhibits in England for the last five years, the mission was represented at the Museum of Natural History in New York City with an exciting collection of 56 paintings and wood-cuts.

The paintings are primitive in execution, but with a stylized quality that gives them an appearance of sophisti-

cation. About half of them are depictions of Biblical situations — the Crucifixion, Cain and Abel, St. Peter Healing the Sick, Elijah and the Ravens. Others are scenes of the countryside and villages. The pictures are remarkable for their intricate detail and vivid colors, which are used in rich contrast. This gives them a vigor and drama the delicacy of their lines denies.

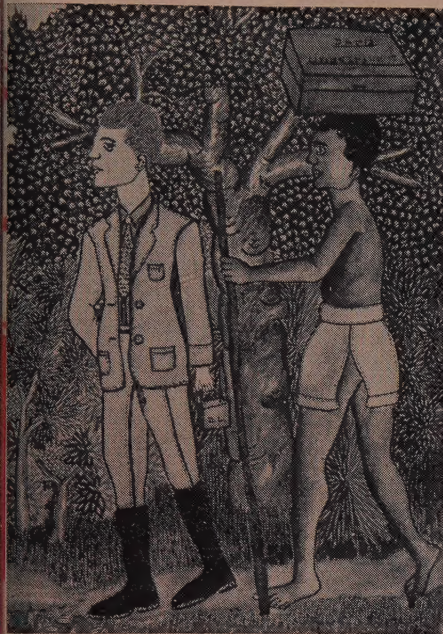
One of the most remarkable things about the pictures is that the majority of them were done by handicapped boys. Thomas Dube, who did "the Zulu Warriors," one of the strongest of the paintings, is a 20-year-old hunchback; Eli R. Chibaka ("Livingstone, 1855") and Lazarus Khumalo ("St. Francis" — see cover) have been crippled since birth. Songo, whose sculptures have been widely acclaimed both in Europe and the United States, is crippled in both hands and feet, only two fingers having escaped. He

propels himself about the grounds on a specially built wheel chair. He is now a member of the faculty on salary from the school.

Songo's story is only one of many that come out of the mission in the years since it was founded (1940) by an Anglican priest-artist, Canon David Patterson. To the prescribed academic and industrial courses Canon Patterson added art, and made it compulsory. Because they could devote more time to it, the handicapped and crippled students became more proficient, and deeply interested, and soon they came from miles around seeking admittance to the school.

Canon Patterson went on a long leave in 1953, after 25 unbroken years in the mission field, and his place as director has been filled by the Rev. William Ffrangcon Jones, who has increased the enrollment in his two years at the school from 57 to 114 in

woodcut by Douglas Mantasa
 entitled "The Impala" (a large African antelope),
 was one of collection of Mission's paintings and
 woodcuts exhibited at American Museum of Nat-
 ural History.



Detail from watercolor
 entitled "Livingstone, 1855," by Eli R. Chibaka
 shows intricate detail.

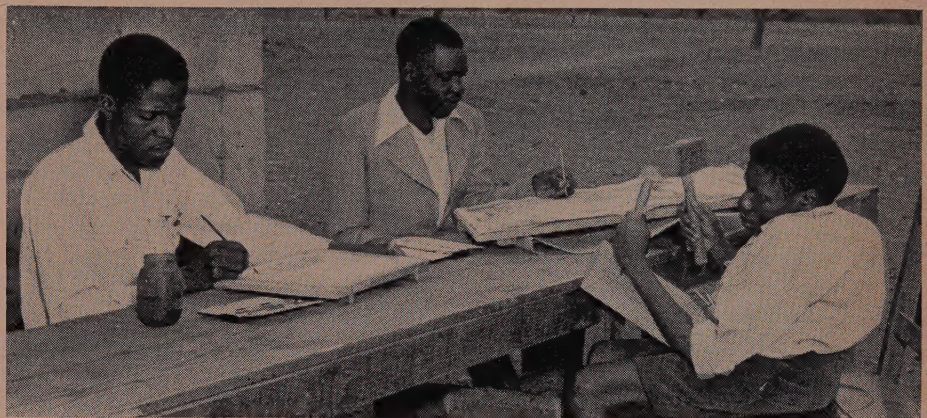


Handicapped boys did
 majority of paintings
 exhibited. One of
 strongest is Thomas
 Dube's watercolor
 "The Zulu Warriors."

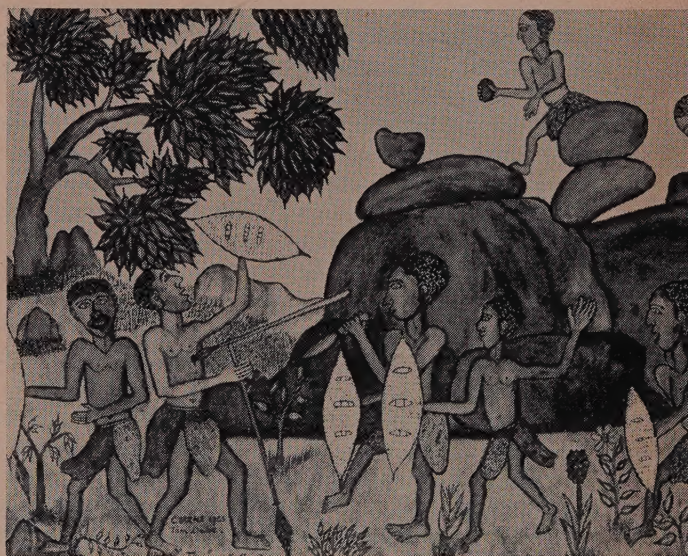
Douglas Manatsa's
 "The Resurrection" is
 in watercolor.



Chapel exterior at Cyrene Mission was decorated by boys. From left:
 The Nativity, St. Mary Magdalene, St. Peter, Calvary, and St. Christopher.



Art class. Mission school is so popular students come from miles around and many are turned away.



day school, and from 115 to 300 in the
 boarding school. Mrs. Jones teaches
 art, and the three Jones children are
 students at the school. Angela, 4, is
 learning to read.

There are now 12 teachers, nine of
 them Anglicans, and Cyrene will be
 an approved secondary school starting
 in January 1956. (It is the only one in
 the province of Matabeleland.) Classes
 are held (academic) from 7:30 a.m. to

1 p.m., and industrial courses from 2
 to 4:30 p.m. (carpentry, building, and
 agriculture). The group devoting
 their full time to art numbers 15.

The young artists are selling their
 works successfully for prices ranging
 from three to 50 British pounds. They
 are allowed to keep 25% of the sale;
 the rest goes to the mission. For some,
 it is their only pocket money. Many
 of them walked, as best they could, or

were carried for many miles to enter
 the school. Many scores of others have
 been turned away each year.

For those who make the grade, the
 future is bright. Some become teach-
 ers, others curators in museums, and
 still others teach occupational therapy
 in African hospitals. The mission
 keeps all of them until they have re-
 ceived some assurance of a livelihood
 in the outside world.

You Can Be Religious

In two recent editorials, about the relationship between Christianity and other religions, we have attempted to show that Christianity rests its religious case on historical facts about God's dealings with His people which are subject to the same kind of verification as other historical facts. The events of Israel's history, of Christ's life, death, and Resurrection are events in the natural realm. For example, Pontius Pilate is embedded in the heart of the Christian Creed, like an insect in amber, not because of his personal qualities, good or bad, but simply in order to identify the historical setting of the crucifixion.

However, historical facts are subject to more than one interpretation. The Christian Faith, in appealing for its particular interpretation of the facts, speaks primarily to the consciences of men — to their divinely implanted ability to recognize the good and the true. Morality is of the essence of the Christian Faith, not in the sense of successful adherence to a certain ethical code, but in the sense of loving and believing in Goodness Incarnate, and of discerning that in Jesus of Nazareth "God was in Christ reconciling the world unto Himself."

We do not believe in Christianity because it "ought to be true," however. Rather, we believe in it because it speaks the truth about what we ought to be — a truth that we are able to recognize because God is already at work within us, instilling the "prevenient grace" which gives us the will and the power to turn to Him. The fact that Jesus Christ existed is not the subject-matter of Faith, in the Christian sense; we do not believe in Him because we think that such a Man ought to have existed. The subject-matter of Faith is rather what this historical person means to us — that He is our Lord and Saviour, God Incarnate.

Normally, the layman in religion, like the layman in any other field of precise knowledge, is contented with the factual findings of the experts. He does not have to delve into the mysteries of biblical criticism to be religious any more than he has to delve into the mysteries of organic chemistry to get the most out of advances in medical science. While it is good for any man to be an expert in any realm, even a studious amateur realizes that he is not an expert.

Christian Faith is, accordingly, the response of any man — be he plain layman, studious amateur, or expert — to God's revelation of Himself as he encounters it in the Bible, in prayer and sacrament, in the life of the Church. For most of us, most of the time, the technical questions of historical fact and theological inference are the generally accepted under-

structure of our Faith. We do not ordinarily have to compare one religion with another, or evaluate another person's religious principles. We can simply be religious, with a calm personal conviction that what Christ brings us is the Words of Life.

Mystical experience, in which spiritual reality and truth are presented to us in the form of direct personal contact with the supernatural, is a rich and meaningful part of our religious lives. It has so much importance for strengthening the faith of the individual that we find it hard to realize that it has little value for strengthening anybody else's faith. The same person who has had a direct awareness of the divine that has shaped his whole life may decide that St. Peter was merely "thinking in pictures" when he had the dream of clean and unclean foods in the Book of Acts!

In general, mystical experience is not a way to religious faith; rather, it is one of the results of religious faith. It is found in other religions besides Christianity, and this fact should neither be regarded as proving a basic equality between religions nor as invalidating Christian mystical experience.

Writing, verbal communication, pictures, drama — all these forms of communication are common carriers of ideas; mystical experience is another carrier of ideas, although perhaps not such a common one. Its value is determined in precisely the same way as the religious value of other means of communication: by the quality of what is communicated. Our ability to distinguish between right and wrong, even though it is divinely implanted, may be a long way removed from the absolute truth about right and wrong. Similarly, a divinely inspired mystical apprehension of reality may be a long way removed from the absolute truth about reality. There is nothing wrong with the signals sent out by God, but they are received by limited and fallible human minds.

A Social Matter

This imperfection of the individual's "receiving apparatus" is a reminder that religion — whether it be Christianity or any other religion — is not an individual matter, a "flight of the alone to the Alone," but a social matter. The Christian believes that God chose to reveal Himself through a society, a culture, a nation selected by Him to learn His nature and will and to teach it to the world; and when this revelation was completed in the person of Jesus Christ, it was still true that the task of proclaiming it to the world was entrusted, not to a few individuals of gigantic intellect, but to a society, a culture, a nation — the Church, with its corporate life and work and witness.

It is in the life of the Church that we find the means of interpreting and evaluating our personal apprehensions of right and wrong, our individual experiences of divine reality. It is by the Church's sacraments that we are cleansed from our sins, incorporated in Christ's Body, and nourished with His life. By receiving what the Church has brought to us we are able to pass it on to our children and to extend it to others of high religions, low religions, or no religion, in whose heart God has planted the ability to love Him and seek His perfection.

Those of us who have happened to be in the path

of the forward movement of Christianity may consider ourselves fortunate to be the "Chosen People" to whom God has revealed the fullness of His nature and purpose. However, like the Israelites of old, we must realize that God cares not one whit more for us than He does for His children of other nations and religions. The value of our Christian Faith in His eyes will be very largely determined by our readiness to accept our mission to bring it to those who have not yet received it. The fact that His revelation is not complete in other religions is not a call to self-congratulation but to redemptive action. Like the women at the empty tomb, we just happened to be there first.

The individual's religious knowledge and certitude are not the result of his own unaided intellectual and spiritual efforts but of the grace of God and the nurturing of the Church. What we have received we must freely give, in full recognition of the fact that those to whom He sends us with the word of His truth will be able to hear it only because He has already planted in them the ability to recognize His voice.

KEEP and Seisenryo

Friends of KEEP, the remarkable "Kyosato Educational Experiment Project" of Paul Rusch and the Japanese Brotherhood of St. Andrew will be anxious to help in the rebuilding of the main building at Camp Seisenryo which, as reported in last week's issue, was destroyed in a disastrous fire on November 11th. KEEP owes its origin to Seisenryo, for its 900 acres of mountainside, the scene of a truly inspiring experiment in Christian democracy and practical upland farming methods, were an extension of the original land grant to the Japanese Brotherhood of St. Andrew for its summer camp. And the spiritual inspiration that brought KEEP into being was the Christian faith that was nurtured at Seisenryo.

Of the four points of the KEEP program, "food, health, faith, and youth," Seisenryo has concentrated on the most important of all — bringing faith to Japan's youth.

As reported last week, only about half of the \$30,000 loss was covered by insurance. The rest will have to be provided by friends of the Japanese Brotherhood of St. Andrew in Japan and America. We shall be happy to forward gifts for this purpose through THE LIVING CHURCH RELIEF FUND. Donors should mark their contributions "for Seisenryo," with the understanding that the Japanese Brotherhood of St. Andrew will be permitted to use the funds raised in the way which seems best to it for forwarding the work of bringing Japanese men and boys to Christ.

Aid to Korea

Another cause which has been supported strongly by readers of THE LIVING CHURCH through our Relief Fund has been the work of the Church in Korea. We have recently had the privilege of an interview with

the new Bishop in Korea, the Rt. Rev. John Daly, who is about to travel to his see by 3d-class on an ocean liner in order to have an opportunity to talk with passengers who are more typical of his flock-to-be than those who use first or second class accommodations.

The new Bishop feels that the work of the Church in Korea will involve heavy capital expenditures for land and buildings, in terms of both repairs and new construction. He asks that contributions to his work through THE LIVING CHURCH RELIEF FUND be available for this purpose as well as for relief. We are heartily in accord with this proposal, and shall assume that contributions designated "for the Church in Korea" may be used in this way.

The Korean Church is distinctly an indigenous Church. The great majority of both clergy and laity are Koreans, and poverty is widespread, particularly because of wartime disruption and devastation. Nevertheless, as Bishop Daly has pointed out, Americans are entitled to feel that the Korean bishops and clergy are their bishops and clergy. Our Church is at work in Korea, and it needs our help.

Religious Ministrations at West Point

Readers of this publication and others have been both interested in and concerned about religious ministrations at West Point, where a long line of priests of the Episcopal Church have ministered to academy personnel. The West Point chaplaincy has been in existence longer than the Army Chaplains Corps. It is not either officially or unofficially confined to priests of the Episcopal Church, and some of its features have been no more pleasing to Episcopalians than to members of other Churches who have publicly criticized the religious provisions at West Point.

A letter in this issue from the Academy Chaplain, the Rev. George Bean, reveals that quiet changes have been going on which will do much to remove grounds for criticism.

A unique "West Point rite" for the celebration of the Holy Communion has been discontinued, and replaced by a celebration "of some historic branch of the Christian Church." This is the Prayer Book service on the first and third Sunday of the month, a Presbyterian Service on the second, and a Lutheran service on the fourth. Other important changes are also mentioned in the letter.

The Chaplain refers to an "ecumenical," rather than a "vague, Pan-Protestant" approach as the foundation of the present religious policy at the U.S. Military Academy. In essence, this means that differing religious traditions are respected and upheld, instead of being merged and undermined. We are confident that, as Chaplain Bean says, such a policy will not disturb, but strengthen the unity of the Corps as a body of Christian men who take their religious obligations seriously and work loyally together for God and country.

Men's Group to Integrate Work with National Council

New policy to help Presiding Bishop's Committee on Laymen's Work to stay within bounds of Church's program.

A new plan for the Presiding Bishop's Committee on Laymen's Work will integrate its work more closely with that of National Council. The new policy grew out of discussions at the time of General Convention, when it was decided that the men's group should not set up projects which would be outside the Church's program, and perhaps at times even irrelevant to it.

Cathedral Art Adorns Christmas Cards

For the first time, the Cathedral Church of St. John the Divine, New York City, is this year offering for sale Christmas cards featuring Cathedral windows, paintings and statues.

In full color are one of the 12 Barberini tapestries, woven in the first half of the 17th century, which is a scene of the Nativity [on this issue's cover]; a 15th Century Byzantine Icon, the original the gift of the Royal Family of Roumania to the Cathedral [see cut, this page]; and the Rose of the Motherhood Window, which was unveiled by Her Majesty, the Queen Mother of England in 1954.

Others, in soft pinks and blues and bronzes on a cream-colored folder, include panels in the Great Bronze Doors; panels of the reredos and pulpit; an angel in the Archivold; a statue of St. Nicholas; one of the angels in the Reredos, and a drawing from one of the Barberini tapestries.

The cards are priced from 15¢ to 35¢ for single cards, and can be ordered from the Exhibit Hall, 1047 Amsterdam Avenue, New York City.



The Rev. Howard Harper, executive director of the committee, in a release sent to all members of the committee recently, outlined a plan by which subcommittees would be set up to work with departments or divisions of National Council. Each subcommittee would consist of one of the national members of the Presiding Bishop's Committee and two or three other laymen. Each group would meet two or three times a year with the appropriate National Council staff members, to consult on what laymen could do to further the work of the Church in a particular area.

Since the creation of the Presiding Bishop's Committee in 1943, it has built up an organizational structure which reaches into almost the whole Church. There are now "keymen" in 5000 parishes and missions, and chairmen or diocesan keymen in all but three of the 86 domestic dioceses and missionary districts, as well as some of those overseas.

The job of the keyman is, according to a pamphlet put out by the committee, to "see that the channels of communication are kept open both ways between the Presiding Bishop's Committee and the laymen for whom you are responsible." Warning the keyman that "you have not been asked to become the 'headman' of your parish or mission," the pamphlet adds that a keyman "often has the frightening sensation that he has been drafted to do the important worrying for the laity of the parish."

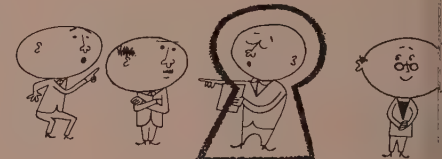
The keyman's responsibility is not to run the laymen's work in the parish himself, but to keep in constant touch with what is being done in his diocese and throughout the Church, in order to make the laymen in the parish aware of their opportunities. He receives a variety of published materials from the national Committee.

The Men's Advent Corporate Communion, held throughout the Church on November 27th this year, is a laymen's event which has grown rapidly in number of men participating in recent years. The Presiding Bishop's Committee also pro-

←
FIFTEENTH CENTURY Byzantine Icon becomes twentieth century Christmas greeting card.

motes the formation of study groups further its aim of the "deepening of the spiritual life." The three other aims of the Committee are "to extend the impact of Christianity in our time through personal evangelism and the establishment of new churches, to provide the proper financial support for the kind of program the Church should have, and to enlist laymen's special skills and talents. . . ."

One of the most effective activities of the Committee is the Laymen's Training Course. Originally devoted to the conduct of the Every Member Canvass, the course is now separated entirely from Canvass training and has become a comprehensive training in all phases of the layman's ministry. This year's eight meetings, one in each Province of the Church, drew a total of 256 laymen. Two men are invited officially from each diocese. Upon their return they are expected to repeat the course to the parish keymen and other laymen in their dioceses, either in a large



From So You're a Keyman

IS A KEYMAN drafted to be the chief worrier or headman in his parish? Pamphlet says "no."

conference or several smaller ones. The provincial meetings, held in April through June this year, were conducted either by Dr. Harper or by the Rev. George MacCray, associate director of the Committee or by both.

"The period of establishing our foundation is now past," said Harvey S. Fitch, Jr., chairman of the Presiding Bishop's Committee on Laymen's Work, in his report to General Convention. "The time has now come when the energy, intelligence, and the devotion of the laymen are ready to be turned directly toward the problems of the National Church, just as those qualities have been so successfully turned toward the problems of the Church's smaller areas."

Dean Gives Blessing At Boston Tunnel

The Very Rev. Charles Buck, dean of St. Paul's Cathedral, Boston, participated in a record sized ground-breaking ceremony beginning the digging of the world's widest tunnel, the underground section of the new John F. Fitzgerald Expressway in Boston. The new tunnel, Dewey Square, to cost \$13,000,000, is expected to carry more than 120,000 vehicles daily. It will be 80 to 100 ft. wide at 2400 ft. long.

Priests Fly to Istanbul; Help Check Riot Damage

Two priests of the Episcopal Church joined part of the Mission of Fellowship sent by the World Council of Churches to express to Greek Orthodox leaders the sympathy of Western Christians in regard to the damage done to Orthodox person- and property in the Istanbul riots of September 6th [L. C., October 16th]. The delegation spent the week of November 10 to 14th in Istanbul, where it surveyed the extent of the damage and considered how Christians throughout the world could best help in the situation.

The two priests of the Church were the Rev. Edward R. Hardy, Jr., Ph.D., professor of Church History at Berkeley Divinity School, New Haven, Conn., and Rev. Raymond Maxwell, non-parochial priest of the diocese of Missouri and member of the WCC Department of Church Aid, Geneva, Switzerland. Other members of the Mission of Fellowship were: the Bishop of Malmesbury, in the diocese of Bristol (Rt. Rev. I. S. Jenkins), Prof. Robert Tobias, of the Principles of Christ, USA, and the Rev. Charles Westphal of the French Protestants.

The Mission of Fellowship viewed the damage, visited the scenes, and conferred with the Ecumenical Patriarch and other Orthodox leaders. They also consulted government authorities.

The Mission found the damage to be very extensive indeed. Practically every church in the city was seriously damaged or destroyed. Every Greek school was damaged. The Greek cemeteries were despoiled. Many places of business and large homes owned by Orthodox Christians were destroyed.

The Turkish government has promised to rebuild churches, schools, and homes, but there will be need of much additional help from Christians everywhere.

East Carolina Survey

A year's study and survey of the diocese of East Carolina was begun recently with a two-day training session for clergy and commissioners in the diocesan house at Wilmington, N. C. Authorized by the diocesan convention, the survey will work under the Unit of Research and Field Study of National Council. Twenty-three commissioners will direct the training and supervise the study in from three to five churches apiece. The diocese has felt the need of a survey for some years, because of the industrialization of certain areas and the large number of rural churches where consideration should be given to consolidation.

Institute Sails Thousands of Gift Boxes for Christmas at Sea

Amidst a welter of tinsel, ribbons and gift-wrappings, women volunteers at the Seamen's Church Institute of New York have been preparing almost 7,000 gift boxes that will find their way to merchant seamen on Christmas Day.

Some packages are loaded aboard ships that will be on the high seas or in foreign ports on December 25th. The remaining boxes will go to men in marine hospitals in New York City and to guests at the Institute, the world's largest shore center for merchant seamen, at 25 South Street.

The gift-wrapping period, which lasts from November to mid-December, is the culmination of a year's work for the women volunteers. Knitters all over the country make the sweaters, socks, scarves and

Boat Blessing

Because of numerous requests from boat owners, a service of the "blessing of the boats" held in Deale, Md., recently, will become an annual event. The first such blessing held in that area, the service consisted of traditional prayers in which God was asked to deliver those who should sail in the ships from the perils of the sea, prayers for the success of the boats in fishing, and also prayers for the success of the boats if they should be used as rescue craft. Scripture lessons included the quieting of the sea by our Lord and the story of the great draught of fishes.

caps that go into the boxes. Those who don't knit contribute to the "wool fund" or help with other financial gifts. The cost of "sailing a box" is \$3.50.

Every present is hand-wrapped, a Christmas card bearing the donor's name is included (when permission is granted), and the boxes themselves are brightly wrapped in six different kinds of paper. The seaman finds in each box one knitted garment (either a sweater, two pairs of socks; or a scarf and cap), plus a number of other items — slippers, a leather watch strap, a sewing kit, writing paper and pen, candy, a game, a book, and a comb and brush set. After some swapping around to match seamen to sizes, it seems that everyone is happy.

The Institute's Women's Council, of which Rebekah Shipler is president, is in charge of the project. The "Christmas Room" at the Institute has been open five days and two nights per week, while the volunteers individually wrap the thousands of items that go into the boxes.



FIRST OF 7000 Christmas presents is packed by Mrs. Shipler. Boxes include caps, sweaters, socks. Seamen swap until they find correct sizes.

World is Field For Seminarians

Presiding Bishop leads delegation seeking "right appreciation of National Council's role"

A nine man delegation from National Council, headed by Bishop Sherrill, visited the Church Divinity School of the Pacific recently. The purpose of the nine was to acquaint seminarians with the workings of the Council and to become acquainted with future priests of the Church.

The Very Rev. Sherman E. Johnson, dean of C.D.S.P., said the visit was in line with his thinking that the Council and the seminarians need to work together. "If more men could leave our seminary with a right appreciation of the role of the National Council in developing and prosecuting the Church's program, grass roots support of the Church's mission at home and abroad would be greatly increased," he said.

Speaking at an evening session, Bishop Sherrill said the delegation hoped to be able to give seminarians "an attitude and philosophy of what the Church is trying to do in prosecuting its missionary task." "When I consider the missionary task of the Church," he said, "I must look constantly to a map of the world as well as the United States, asking 'Where next?' It was John Wesley who said: 'The world is the field.' I could ask nothing more than that this vision be the mainspring in your ministry."

Miss Kobayashi To Head Japan GFS

Miss Mariko Kobayashi of Kobe, Japan, is returning to Japan to head up the Girls' Friendly society in that country under Bishop Yashiro, Presiding Bishop of the Nippon Seikokwai, who has recently opened a Youth Center in Osaka.

For the last few months Miss Kobayashi has been working in the national headquarters of the Society in New York City. Here on a Woman's Auxiliary scholarship, she spent a year at St. Margaret's House, Berkeley, Calif., and the past summer as a counselor in Church camps in New Jersey and New Hampshire. She is a graduate of St. Agnes' School in Kyoto, Japan.

The Girls' Friendly society, now numbering eight groups in the island, was started there 35 years ago, and until recently claimed only one group, at St. Agnes'.

Work Expands in Formosa

The Overseas Department of National Council has indicated an expansion in the work of the Church in Formosa by announcing an opening for a priest in Taipei, Formosa. This post has been created to further the progress the Church has made there during the past few months under the leadership of the Rev. Theodore T. Y. Yeh.

It is particularly hoped that Chinese clergy will be interested in this position, for the work is primarily among the Chinese people. However, American clergy, with or without a knowledge of Mandarin, are eligible to apply.

Bishop Kennedy on his visits to Formosa has confirmed large classes of people, including some of the leaders of the Nationalist Chinese Government. Recently special grants have made possible the completion of an adequate church and rectory there.

Anyone interested in this position may address the Rev. Gordon T. Charlton, 281 Fourth Ave., New York 10, N. Y.

Summer Courses Listed for Canterbury

The central college of the Anglican Communion, St. Augustine's at Canterbury, Kent, England, has announced its schedule of summer courses for 1956.

The first session, July 9th-21st, will offer lectures by Dean F. C. Synge of George, South Africa; Canon T. R. Milford of Lincoln; and the Rev. G. F. S. Gray of St. Augustine's faculty.

The second session, July 23d-August 4th, will be concerned with Christian



MARIKO KOBAYASHI completes U.S. training.

Education, offering lectures by Dr. F. H. Hilliard of the University of London; the Rev. David R. Hunter, director of the Department of Christian Education of the American Church; and the Rev. J. C. Fenton of Wentworth, Yorks.

The third session, August 6th-18th, will be entitled The Communication of the Gospel. The lecturers will be Canon C. K. Sansbury, Warden of the College; Canon T. O. Wedel, Warden of the College of Preachers, Washington, D. C.; and the Rev. W. R. Coleman of London, Ontario.

Clergy interested in details on the 1956 summer sessions may correspond with the Rev. Gordon T. Charlton, 281 Fourth Avenue, New York 10, N. Y. Catalogs and information on regular fall and spring semesters may be obtained from the same source.

Religion and Probation Officers

The policy of appointing probation officers for the New York Children's Court on the basis of allowing religious groups to have probation officers proportionate in number to the numbers of offenders of their religion was criticized recently by the department of Christian social relations of the diocese of New York.

The Rev. Dr. Leland B. Henry, executive director of the department, made public the action of the department. The Churchpeople thought such quotas undemocratic and held that the policy is in direct violation of the Constitution of the United States, which allows no religious test for any public office.

The quota system interfered, they said, with the appointment of persons shown by civil service examination to be best qualified for children's probation work.

Consecration Of Dean Lewis Set For February 2d

The Very Rev. Arnold Meredith Lewis will be consecrated as missionary bishop of Salina on February 2, 1956, at Christ Cathedral, Salina, Kan. Consecrator Dean Lewis, who was elected Bishop of the district of Salina, in Western Kansas by the House of Bishops at General Convention, will be the Presiding Bishop. Consecrators will be Bishop Juhan of Florida and Bishop West, Coadjutor of Florida. The Bishop-elect is dean of St. John Cathedral, Jacksonville, Fla.

Presenting Bishops will be Bishops Higgins of New Hampshire and Higgins of Rhode Island; the preacher will be Bishop Johnson of West Texas; and the Litanist will be Bishop Kinsolving of Arizona. The attending presbyters will be the Rev. John Esquirol, rector of Trinity Church, Southport, Conn.; and the Rev. Canon Rankin Barnes, secretary of National Council. The Rev. Alexander M. Rodgers, secretary of the House of Bishops, will be registrar.

North Carolina Bishop Petitioned by Catholic Minded Churchmen

Catholic-minded Churchmen in Charlotte, N. C., are preparing a petition to Bishop Penick of North Carolina for organization of a new mission in that city which might be "more expressive of a comprehensive form of Anglicanism than is presently found in their area." What they desire is "a mission completely loyal to the Prayer Book, but incorporating full devotional and sacramental life followed by the same."

The petition now has over 40 signatures. A previous petition, of a similar nature with 28 signatures, was rejected by Bishop in August, it is reported.

The signers of the petition feel that "with the ever greater influence of Catholic movement in the South, and particularly in the Carolinas, there is a need for an expression of Anglicanism that will meet the needs of communicants seeking more than the 'Communion, and Sunday' pattern."

ACU CYCLE OF PRAYERS

December

4. St. Michael's Chapel, Philadelphia, Pa.
5. St. Paul's, Warsaw, Ill.
6. St. Nicholas' Parish, Encino, Calif.
7. St. Paul's, Vergennes, Vt.; Grace, W. proof, La.
8. Good Shepherd, Columbia, S. C.; St. Mary's, Napa, Calif.
9. St. John the Evangelist, Newport, R. I.; Rev. Howard C. Gale, Beverly, Mass.
10. St. Mary's, Stuart, Fla.

Advent

Withdraws the sun while trees
austerely robe in black and white
to shape the time of contemplation.
Turns inward, reason.

Green gold and red bright leaves
are gone. Only the steady light
of white on black lumines
the spirit season.

MARGARET C. BELL



RNS

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

The Creche: Project, Not Decoration

Years ago Noah's ark was a common sight, and children played with pairs of all animals, arranged in procession entering the ark. Because it was inspired by the Bible it was supposed to be very religious and educational. Just what was learned from playing with it was not clear, but at least the children handled the figures, used their imagination, and it was fun.

Of recent years it has become the creche. Now we see the manger in hundreds of forms, and it must be admitted that this is a gain. It tells the central incident of the Faith, displacing so much Santa Claus. It can be used for devotion and review, but it is feared that its effect has rather been diminished by careless use.

While the showing of the scene in the manger at Bethlehem undoubtedly will help to recall the incidents, there is the danger that the observers be only passive. Better is the way of active, personal participation, by which young and old actually make or arrange a creche. Here, as in all learning projects, it is the doing, not the finished product that matters.

We have seen of recent years the display of life-size cut-outs on the lawn, illuminated at night. There are commercially sold sets of every size and price. Churches are tending to have bigger and better sets of figures displayed in more

and more elaborate stables, even to sky and mountains, as part of the "Christmas decorations." This has its value, but there is a better way. The following is offered to make the creche a meaningful learning experience.

First, the motivation. Leader causes a conversation on the Christmas story — known to all in some degree, not omitting the preliminaries of the Annunciation and prophecies. The problem is posed: How could we help other people know the story better? When various ideas are suggested, and cases reported, the proposal is allowed to take shape that "we might make a creche." Quite naturally, the talk runs to just what should be in it. What was it really like, there, where Jesus was born? What did the cave or stable look like? Pictures of various artists are brought in, details noted. (Take time to develop this.) Imaginative re-creation of the scene must precede the actual work.

Continue to press for details, known or imagined. Just who was there? (Let's look in St. Luke.) What is a manger? (A feed box.) This was particularly the "sign" which the angels gave the shepherds. The box must have been all shiny from animals licking it — or rough at the edges from their teeth.

Then, the stage of planning the details. How large shall it be? Where is it to go?

What materials shall we use? Could we show it to the younger children? — or our own parents? — or display it in the vestibule of the church?

Then, the stage of creation — making it. This will be most full of meaning, most delightful if the two steps above have been done well, in a leisurely and sympathetic way.

In many parishes, tragically for any educational opportunity, the showing of the set in its accepted place is the only thing. Some one on the Altar Guild gets out the boxes labelled "Xmas Creche Figures," and sets them up in the usual place. Sometimes it is announced that "the janitor has built a new roof on the stable," or "the stars in the background have been gilded." It is all strictly an adult affair, for display only.

Here is the way of activity — even with the clay figures: An afternoon for "making the creche" is set. The figures are given to children who hold them until called for. Then, as the story is reviewed, each figure is brought forward, and the right location discussed. A dozen individuals may have a share in the placing of the figures. Others will have had the joy of setting up, or repairing and improving the stable. A few carols and prayers will make it a real act of devotion.

After all, it is done for the children, and to be child-like they must have a share in it. In addition to the large parish creche, why not have every class make its own? Better still, let every child make his own creche, for his own home. Use pipe-cleaners, clay, construction paper — anything. The main thing is the preparation and the desire.

BOOKS

A Single Story

THE UNITY OF THE BIBLE. By H. H. Rowley. Westminster Press. Pp. x, 201. \$3.50.

THE Bible has for so many years been studied in terms of separate authors, books, documents, and sources. This makes it difficult for most of us to think of the Bible as a unit. And yet it has always been the Church's conviction that this book, composed of so many different and even disparate materials, tells a single story and bears witness to the truth of a common faith.

To reconcile the traditional conception of the unity of Scripture with the results of modern critical study is one of the major tasks of present-day theological scholarship. No one is better equipped to deal with this problem on a rational, common-sense level, unmarred by fantasy and extravagance, than H. H. Rowley, whose numerous (four in one year!), thorough and readable books have made him in recent times one of the best-known and most respected scholars in the field of Old Testament studies.

In the first chapter of *The Unity of the Bible*, Prof. Rowley deals with various possible approaches to the problem and expresses his own belief that the soundest view is that which sees the unity of the Bible in terms of a developing process in which the implicit becomes continually more explicit and extraneous elements are gradually sloughed off. He makes it clear that he is not thinking simply in terms of the familiar evolutionary interpretation of biblical religious history.

The second chapter is of special interest and importance since it deals with the apparent conflict between priestly and prophetic forms of religion in the Old Testament, a supposed conflict which has its repercussions in much of the theological controversy of our own day. Rowley makes it clear that prophet and priest did not have fundamentally opposed ideas as to the essence of religion or the efficacy of sacrifice, and he finds in Isaiah 53 a significant meeting place for the profoundest ideas of both schools of thought.

In chapter III he turns more explicitly to the relation between the Testaments and demonstrates by numerous examples the essential identity of their respective views of God and Man.

Chapters IV and V discuss the sense in which the categories of promise and fulfillment are still valid (he feels they still are, though promise must not be interpreted as mere prediction) and the book reaches its climax in a discussion of the centrality of the Cross in the New Testament.

Before reading the final chapter ("Christian Sacraments") one needs to remind himself that the author is a Baptist; otherwise the Anglican reader may be seriously disappointed.

Rowley's general point of view seems typically Anglican that one is, quite justly, surprised to find him defending the traditional Baptist view of the sacrament of Baptism.

However, if one continues to read, one will be even more surprised to find how close he is to the Catholic position on his doctrine of the Eucharist!

ROBERT C. DEER

NEW TESTAMENT FAITH FOR TODAY
By Amos N. Wilder. Harpers. Pp. 250. \$2.50.

AMOS N. WILDER, who has recently come to Harvard as professor of Testament Interpretation, presents *New Testament Faith for Today* as a new approach to the faith of the New Testament that to some readers will be new and at one point he terms "post-liberal."

New Testament studies in the past few years have emphasized the New Testament's fundamental theological meaning in its mythological (for want of a better word) framework and mode of expression and its concern with the End-time. Christ's victory over the powers of evil. While a previous generation concentrated on "applying" the New Testament to our own age, and particularly to its ethical concerns, scholarship now stresses the historicity of the early Christian world, and the absolute necessity of understanding that world-view and its setting in its own modes of speech.

Wilder takes his point of departure from Rudolf Bultmann, whose "demythologizing" of the New Testament is so difficult for American thinkers to grasp. Bultmann he is eager to make the view of the New Testament faith understandable and relevant to his contemporaries, but he has a more balanced view of the "mythical" framework and does not think it can or should be discarded; he also has a better understanding of the corporate and churchly side of early Christianity.

With his wide knowledge of philosophy and literature, his infectious faith, and keen sympathy for modern man, and thorough acquaintance with his subject, Wilder is unusually fitted for this task. His book presupposes some acquaintance with the Bible. One should read it and then go back and read the New Testament again.

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Continued from page 7

ristian, and for the most part, fairly ing. The cards, then, had a market. The whole prospect of the business rld was terrifying, and, to some ex- t, still is. Businessmen on the whole her look down on little firms who trying to "do something"; that is, nething besides making money. We l shifted back and forth under the ssure of our families not to be so y, and that of our friends to go ead, with the artists promising suc- ss and the chartered accountants dire lure!

The crux of the matter was simple. ere we to do this, to the ultimate y of God, however it turned out? The hurdles did not disappear but ere able to get over them. Finally

The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had and bought it (Matthew 13:45).

did get started, signed the necessary al papers, moved office supplies into bed-sitting room (which was also a me for one of us), and started nego- tions with the printers. From there we have really been involved. ar friends have served as office boys, lding machines, typists, delivery en, everything, and all for the idea hind Bede House.

When we sent our first mailing of rixmas cards to clergy in Canada d the United States, a pattern began emerge. Many of them wrote back king what else we were doing. We d no idea that the Church would o receptive, and are delighted. So we have moved on. Tracts [an cerpt from one of them is on this ue's cover], parish folders, baptismal rtificates, even bookmarks and book- ates, have been added to the list of aterial that has been produced, and e more we do, the more it seems uld be done. One longs for a certain ount of time to do research and dy on the techniques of communi- tion so that the Gospel can be taught iciently and effectively to our own a. We seem to be pushed ahead of rselves in a way, yet this is done by ch enthusiasm and blessing that it really delightful to be so new in a w field.

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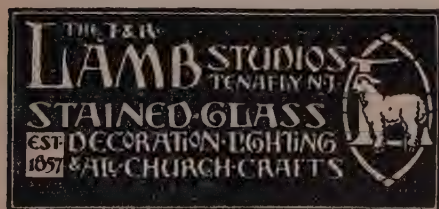
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Letters

Continued from p. 2

"Naughty" Ad?

I am quite certain that November 20th was a day for the staff of THE LIVING CHURCH to remember because on that day there appeared the first issue of the new LIVING CHURCH.

However, some Churchmen might possibly take your advertisement on page 20 of the November 13th issue as a rather bad little bit of religious levity.

Even the more obscure among the saints have a day to be remembered in some of our parishes and among those parishes where there is no particular commemoration of certain of the early Christian martyrs we do pray along with all of the saints in the "whole company of Heaven."

Your ad is not bad but it does strike this reader as quite naughty. We must not confuse good humor with impoliteness especially toward the saints.

(Rev.) GORDON A. TAYLOR
Assistant, Trinity Church

Southport, Conn.

West Point Chaplain

I am naturally very much interested in Chaplain Hoyt's letter [L. C., November 6th] which contains sympathetic understanding of some of the great difficulties involved in the West Point situation, but which is based on seriously outdated information.

Chaplain Hoyt and others will be interested to learn that a basic change in the administration of Holy Communion was undertaken with the beginning of the present academic year early in September. Previously, at noon on Sunday immediately after the regular 11 a.m. morning worship service in the Cadet



Chapel, a voluntary Holy Communion service was conducted in which the "West Point rite" was employed. On some Sundays the service would be conducted by the Chaplain, USMA, an Episcopalian, and on others the Assistant Chaplain, a Presbyterian. This service has been discontinued. In its place at 10 a.m. every Sunday morning an authentic Holy Communion service of some historic branch of the Christian Church is held. On the second Sunday of each month the Presbyterian service is conducted by the Assistant Chaplain. On the fourth Sunday a Lutheran service is conducted by Dr. Paul Gabbert who has been designated by the Lutheran Churches of America as their official representative for the spiritual

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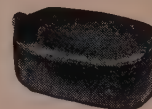
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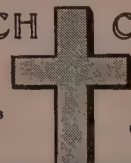
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of Lutheran cadets at West Point. On the other Sundays the Chaplain conducts a full, Prayer Book, Episcopal service.

It is obviously not true that "there would be a clamor for separate denominational Communion Services which would take something away from the unity of the Corps and would add to the administrative problems of the Academy." Such denominational Communion Services are already in existence, and are attended by a large number of cadets, all of whom attend the required service that Sunday morning. These services have in no way disturbed the unity of the Corps nor have they added to the administrative problems of the Academy. They have been enthusiastically endorsed by the Cadet Religious Welfare Board and by the superintendent of the Academy, who see in this procedure an authentic, ecumenical approach to the Holy Communion rather than a vague pan-Protestant approach.

Chaplain Hoyt says that Lutherans in the Armed Forces are warned against attending any but a Lutheran Holy Communion service, and that one Communion service is compulsory each month at West Point Academy. "This is the chief reason why the Lutherans would like to have the service changed at West Point." I'm not sure just who "the Lutherans" are. Certainly, their official representative to West Point, Pastor Gabbert, is in enthusiastic support of our present policy and has on more than one occasion expressed his appreciation and gratitude for the present

policy of West Point in regard to the observance of Holy Communion.

Chaplain Hoyt mentioned the Army Chaplain stationed at the Academy as Post and Regimental Chaplain of the 1802d Regiment. He remarks that "the Army Chaplain feels that he is in an inferior position, and this is a source of embarrassment to the Department of the Army and its Secretary." I would like to know his documentation for this statement. Certainly, nothing said or done by the present Post Chaplain, Chaplain (Major) Cloma Huffman, USA, nor his predecessor Chaplain (Lt. Col.) Walter McLeod, indicates that they considered their positions to be "inferior." And far from being a source of embarrassment to the Department of the Army and its Secretary, both General Matthew Ridgeway, Chief of Staff until his retirement this summer, and the Hon. Robert T. Stevens, Secretary of the Army until quite recently, have both been ardent upholders of the way in which the civilian chaplaincy is established at West Point.

(REV.) GEORGE BEAN
Chaplain, U.S.M.A.

West Point, N. Y.

"Right to Work"

I was interested in your report [L. C., October 2d], on the defeat by General Convention of the resolution on the right to work. I wonder just what is "unfair, unjust, and unChristian" about such a right and why it shouldn't at least be discussed rather than voted down. I also wonder what is meant by General Convention's long established stand of sympathy with organized labor.

Does it mean we have more sympathy with a laborer who joins a union than one who has not? Do we sympathize more with the laboring man than with his employer or with the professional man or with artists or with housewives? Or does it mean that we unquestioningly back the aims of organized labor regardless of what they may be and regardless of the means employed?

Why should the Church think it necessary to express sympathy with any group of producers organized to achieve certain limited and purely selfish ends? I thought Christ's concern and the Church's concern was with the individual soul.

ROBERT C. LEA, JR.

Wayne, Pa.

Oregon Election

You state [L. C., October 30th, p. 7] that Dean Craine "received the second highest number of votes." The accompanying record of ballots shows that the second highest number of votes in the election was received by the Rev. Lesley Wilder, Jr., while Dean Craine dropped out after the first ballot.

C. I. CLAFLIN

Buffalo, N. Y.

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PEOPLE and place

Appointments Accepted

The Rev. Ernest J. Alt, formerly vicar of Timothy's Church, Rangeley, Colo., is now in charge of St. Paul's Church, Pleasant Valley,

The Rev. Darby W. Betts, former canon and rector of the Cathedral of St. John the Divine, New York, who came to the diocese of Idaho in September to be director of Episcopal charities and diocesan promotion and publicity, is now also dean of the Cathedral of St. Joseph, Providence. At present he and his family are in Barrington, R. I.

The Rev. Victor E. Bolle, formerly assistant rector of Christ Church, Whitefish Bay, Milwaukee, is now rector. (Fr. Bolle succeeds the late Dr. Marshall M. Day.)

Fr. Bolle entered the ministry after some years of successful work in the business world. He was an executive of the Carnation Company where he took up work in the ministry and served in Hartland, Wis., area.

The Rev. Anselm Broburg, rector of St. Clement Parish, Bolton Landing, N. Y., is now canon missionary of the diocese of Albany. He has the care of missions at Chevertown, N. Y., Lake, Pottersville, and Schroon Lake, working with the help of two vicars.

The Rev. Robert W. Estill, formerly rector of St. Mary's Church, Middlesboro, Ky., is now rector of Christ Church, Market and Church Sts., Lexington, Ky.

The Rev. D. Bernard Harrison, who formerly did supply work at the Cathedral of All Saints, Albany, N. Y. will serve as vicar with the diocese of Albany. Address: Schroon Lake, N. Y.

The Rev. Joseph T. Heistand, formerly assistant rector of St. Paul's Church, Richmond, Va., is now rector.

The Rev. Mr. Heistand is the son of Bishop Heistand of Harrisburg. The previous rector of St. Paul's is now Bishop Coadjutor of Arkansas (Bishop Brown).

The Rev. James D. Knicely, formerly vicar of St. Hilda's Mission, Kimball, Neb., is now assistant rector of St. Mark's Church, Glendale, Calif. Address: 1121 N. Central, Apt. 10-A, Glendale 2.

(The Knicelys recently became the parents of a young Paul David Knicely, who very nicely was born on his father's birthday, September 19th.)

The Rev. Edward D. Leche, formerly in charge of St. Stephen's Church, Longview, Wash., is now rector of Christ Church, Seattle, Wash. Address: 1305 E. Forty-Seventh St., Seattle 99, Wash.

The Rev. George R. S. Little, formerly rector of St. Luke's Church, Richmond, Va., is now rector of All Saints' Church, Heppner, Ore. Address: 108 Church St.

The Rev. Eldin D. Lougee, Jr., formerly rector of Grace Church, Estherville, Iowa, and St. Ann's Church, Spirit Lake, is now vicar of St. Matthew's Church, Christ Church Parish, Tacoma, Wash. Address: Route 6, Box 662, Tacoma 22.

The Rev. Joel Miller, who was ordained deacon in June, is now serving as vicar with the diocese of Idaho.

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the diocese of Albany. Address: Brant, N. Y.

Rev. Robert L. Miller, formerly vicar of Church, Flushing, Mich., is now rector of Andrew's Memorial Church, Detroit. Address: Florence Ave., Highland Park 3, Mich.

Rev. Russell E. Murphy, formerly rector of Church of St. John-in-the-Wilderness, White Lake, Minn., will become dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., January 16th.

The cathedral is the first Episcopal cathedral in the American Church for the purpose of an Episcopal cathedral. It was built to be the church of the first Bishop of Minnesota, Stephen P. Whipple; it was the only cathedral ever consecrated by Bishop Kemper, first Episcopal Church missionary bishop in America.

Rev. Cedric Porter, formerly non-parochial use of ill health, is now rector of Trinity Church, Nevada City, Calif.

Rev. Milton A. Rohane, formerly rector of Paul's Church, Artesia, Mex., is now assistant pastor, Mark's on the Mesa, Albuquerque, N. Mex., chaplain to students at the University of Mexico. Address: 454 Ash N.E., Albuquerque.

Rev. T. O. Sargent, formerly curate of St. Mary's Church, Billings, Mont., is now rector of Mark's Church, Anaconda, Mont. Address: 605 N. St.

Rev. Robert S. Seiler, formerly in charge of the Church of the Messiah, Highland Springs, is now executive secretary of the department of Christian social relations of the diocese of Indiana. Address: 110 W. Franklin St., Richmond 20.

Rev. Carl Smith, formerly curate of St. Mary's Church, Wilshire, Los Angeles, is now rector of St. Andrew's Church, Fullerton, Calif. Address: 221 N. Berkeley Ave.

Rev. Dr. Austin J. Staples, formerly vicar of the Shepherd of the Hills Church, Hollister, is now vicar of St. James' Church, Independence, Iowa, and St. Mary's Church, Oelwein, Ia. Address: Box 408, Independence, Iowa.

Rev. Frank B. Troy, formerly locum tenens of St. James' Church, Milton-Freewater, Ore., now associate rector of the Church of the Redeemer, Pendleton, Ore. Address: 9 S.E. Ninth Dr.

Changes of Address

Rev. Johnstone Beech, who is a graduate in the division of humanities at the University of Chicago, formerly was addressed at 5125

Ellis Ave., Chicago. He may now be addressed at 617 Grove St., Evanston, Ill.

The Rev. Augustus G. Cribbe, retired priest of the diocese of Western Massachusetts, formerly addressed in Gloucester, Mass., may now be addressed at 1602 Gulf-to-Bay Blvd., Clearwater, Fla.

The Rev. W. Russell Daniel, who is serving St. Peter's Church, Rome, Ga., may be addressed at 305 E. Fourth Ave.

The Rev. Lester S. Gross, who is serving St. John's Church, Louisville, formerly addressed in Okolona, Ky., may now be addressed at 1314 Kremer Ave., Louisville 13.

The Rev. Warren Edward Haynes, who recently became assistant of St. Stephen's Church, Oak Ridge, Tenn., should be addressed at Box 356, Oak Ridge.

Depositions

Evan Llewellyn Lewis, deacon, was deposed on October 31st by Bishop Keeler of Minnesota, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; resignation of the ministry; deposition for causes which do not affect moral character.

Ordinations

Deacons

Eau Claire — By Bishop Horstick: Roy Lucius Brainerd, age 74, to the perpetual diaconate, on November 12th, at St. Alban's Church, Superior, Wis., where he will be assistant; presenter, the Rev. R. S. Ottensmeyer; preacher, the Rev. Dr. H. T. Ries; address: 1408 Cummings Ave. The ordinand, a former movie projection operator, studied extensively for six years preparing for the diaconate.

Degrees Conferred

The Rev. Reno S. Harp, Jr., rector of St. Stephen's Church, Richmond, Va., received the honorary degree of doctor of divinity from the University of Richmond recently.

Other Changes

The Rev. Dr. G. MacLaren Brydon, historiographer of the diocese of Virginia, has accepted appointment as a consultant on archives and history to the Virginia 350th Anniversary Commission, which will sponsor the Jamestown Festival of 1957. Dr. Brydon has already completed a pamphlet on *The Religious Life of Virginia During the Seventeenth Century*, in connection with preparations for the celebration.

Consultants from all parts of the nation will advise the state and federal commissions planning the festival on matters of historical scholarship.

Living Church Correspondents

The Rev. Harold W. Holder, of the Church of Our Saviour, Milford, N. H., is now correspondent for the diocese of New Hampshire. Address: 28 Amherst St.

Mrs. F. J. Jacobson, 10 Burroughs Lane, Clayton 24, Mo., is now correspondent for the diocese of Missouri.

Mrs. Charles K. Taylor, 351 E. Division St., Fond du Lac, Wis., is now correspondent for the diocese of Fond du Lac.

we congratulate

Births

The Rev. Frederick A. Breuninger and Mrs. Breuninger, of St. John's Compass, Gap R. D. 1, Pa., whose first child, Peter August, was born on November 5th.

The Rev. Robert I. Liebenow and Mrs. Liebenow, of All Saints' Church, Fort Lauderdale, Fla., who recently adopted a daughter, Jane Harper. (The Liebenows also have an adopted son, David William, who is now two and a half.)

The Rev. Dr. H. Boone Porter, Jr. and Mrs. Porter, of Nashotah House, on the birth of their third child, Michael Tillinghast, on October 30th.

The Rev. John Pruessner and Mrs. Pruessner, of St. Christopher's Church, Wichita, Kan., on the birth of their third child, Elizabeth Gail, on November 4th.

The Rev. John L. Scott, Jr., and Mrs. Scott, of All Saints' Church, Springfield, Mass., whose first child, John L. Scott, III, was born on St. Luke's Day.

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Anniversaries

The Rev. John Baiz, who recently observed his 10th anniversary as rector of Christ Church, Warren, Ohio. (The ten years has seen Christ Church join the ranks of churches with a membership of over 1,000 communicants; during the 10 years 478 children and adults have been baptized; the church will this spring break ground for new buildings on a 12-acre site; also: three men have entered the ministry from Christ Church during the past decade; two others are candidates.)

St. Andrew's School for boys, Middletown, Del., which celebrated its 25th anniversary on October 15th. A feature of the program was the cornerstone laying for the new Irene duPont library. About 2000 people heard the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, speak at the dedication.

Grace Church, Clinton, Iowa, which commemorated its 100th anniversary on October 22d and 23d. In 1855 a gift of \$500 from the Sunday School of St. John's Church, Providence, R. I., enabled the Rt. Rev. Henry Washington Lee, then Bishop of Iowa, to send Hiram Beers to begin the work at Grace Church.

Grace Church, Honesdale, Pa., which celebrated the 101st anniversary of the consecration of its present church building on August 2d. Because of a change in rectors last year the centennial was omitted.

The Society of St. Margaret on its 100th anniversary. The Society was organized in East Grinstead, Sussex, England, and later extended its work to the United States. The Mother House is in Boston, and the Sisters also have charge of St. Monica's Home, Roxbury, Mass.; St. Margaret's House, Philadelphia; St. Margaret's House, New Hartford, N. Y.; Grace Church Mission House, Newark, N. J.; a guest house and camp for girls at South Duxbury, Mass.; and St. Margaret's Convent, Port au Prince, Haiti.

The district of Haiti joined with the Sisters there in celebration of the anniversary on October 30th. The work of the Society in Haiti includes work at the Cathedral, the direction of French and English-speaking Sunday Schools, and the direction of a primary school for Haitian girls. They recently opened St. Vincent's School for handicapped children.

St. James' Church, Sault Ste. Marie, Mich., on its 75th anniversary, which was celebrated October 30th. St. James' first services, in 1880, were held in the library of old Fort Brady. First rector was the Rev. Peter Trimble Rowe, later the first Bishop of Alaska.

Participating in the anniversary service were the Most Rev. William Lockridge Wright, Archbishop of Algoma, the Rev. Canon Frederick Colclough of St. Luke's Cathedral, Sault Ste. Marie, Ontario, the twin city of Sault Ste. Marie, Mich., Bishop Page of Northern Michigan and Bishop McNeil of Western Michigan, a former rector of St. James'.

The Church of the Mediator, New York City, on its 100th anniversary, which is being celebrated this year. The church's site has not been changed, but while it was originally part of Yonkers, in an area of huge estates and countryside, it is now an urban parish of the Bronx. The late Bishop Manning of New York called the present church, built in 1904, the "little cathedral of the Bronx." Unlike many urban areas, the Kingsbridge area in which the church is located has a stable population, according to the Rev. D. J. Welty, rector of the parish.

A recent project at the Mediator is daily Evening Prayer, undertaken a year ago by men of the parish. About 18 men are responsible for it, working in groups of two. They ring the bell themselves, and one reads the service and the other the lesson.

The Institute of St. Sergius, Paris, France, on the beginning of its 31st year. A Russian institute in language and traditions, it now serves the whole of the Orthodox world as a theological academy. It has among its pupils Greeks, Bulgarians, Serbians, and others. There is also a center of Orthodox Studies for the non-Orthodox. This year women's theological courses were inaugurated.

New Buildings

St. Peter's Church, Glenside, Pa., which is building a new church. Half of the \$200,000 necessary for the construction has already been received. The new church, which will accommodate 440 people, will have a free-standing altar with a circular altar rail completely surrounding it.

Confirmations

The 17 persons confirmed and two received from the Roman communion at St. Augustine's Church, Wiesbaden, Germany, during the octave of All Saints. Presented by American chaplains Russell Kirsch, James Fish, and John Linsley, they were confirmed by the Bishop of Fulham, England. St. Augustine's was recently released by the military and reopened under the auspices of the Church of England [L. C., October 16th].

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Cedric C. Bentley died November 1st at his home in Cape Vincent, N. Y. He was 65.

Dr. Bentley was ordained priest in 1917. He was rector of St. Stephen's Church, Olean, N. Y., from 1919 to 1928, and of Trinity Church, Toledo, Ohio, from 1928 to 1938. He later served churches in Baldwinsville, Niagara Falls, and Buffalo, N. Y.; Orange, N. J., and Greenwich, Conn.

Dr. Bentley is survived only by his wife, Van Vechten Bentley.

Frances Augusta Johnson Eastman, wife of the Rev. Frederic S. Eastman, died September 28th in West Stockbridge, N. Y., at the age of 83.

Mrs. Eastman was married in 1900. Her husband, who has been retired since 1940, is a member of the St. Philip's Society.

Survivors, besides her husband, include two sons, the Rev. Frederic J. Eastman of West Stockbridge and Chaplain (Major) Eric I. Eastman, U. S. Army, and a daughter, Mrs. Eric Joslin of West Stockbridge.

James Allen Latane, who has held a number of diocesan offices in Maryland, died November 9th in Baltimore at the age of 75.

Mr. Latane was registrar of Emmanuel Church, Baltimore, and served on the vestry for 27 years. He was a member of the standing committee of the diocese of Maryland, and a member of the executive committee of the Churchman's Club. He had been president of the club for 12 years, beginning in 1931. He was a deputy to four General Conventions, he was a member of the board of trustees of the Church Home and Hospital in Baltimore.

Survivors include his wife, Mary Douglas Latane; a son, James Allen Latane of Richmond, Va.; a daughter, Mrs. J. Hambleton Pratt of Baltimore; and six grandchildren.

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r C Sat 5-6

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D 9; C Sat 4:30-5:30

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r 5-6 & 7-8

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4:45; Thurs & HD 10; C Sat 7

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10:30

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Healing Service 12:05

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9:30

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KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
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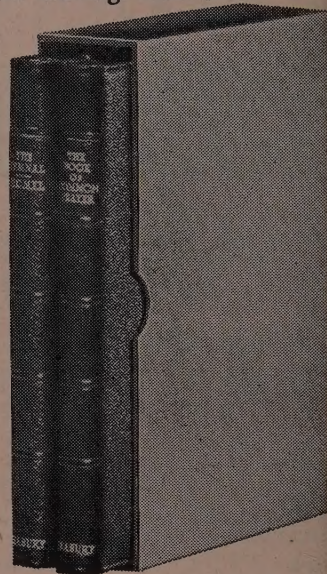
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